



Religious Intelligencer

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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Religious and Missionary.

SOUTH SEAS.

Kind reception and treatment of a Missionary on his paying a visit to the Natives of one of the Islands in which he had formerly labored.

During the last vacation, I embraced the opportunity of visiting my old station in Borabora. I left home on Friday morning, the day the pupils returned home to their parents. We were becalmed that day, and at sun-set were off Papetoai harbor. About nine o'clock in the evening a breeze sprung up, and we reached Huahine about five o'clock on Saturday afternoon. After taking a refreshing cup of tea with Mr. Barff and family, I proceeded to Raiatea, where I was kindly received by my brethren, Mrs. Williams and Bourne, the latter of whom was on a visit to Raiatea. I remained there during the Sabbath, and rejoiced to see those again, in peace, among whom I had formerly labored. On Monday I bent my course to Borabora, where I arrived about nine o'clock in the evening of the same day. The people expected me, but, as it was dark, none of them, except the principal persons, were allowed to be out on the quay. The chiefs and judges all stood around the landing-place, with large flambeaus, and gave me a very cordial reception. I found Mr. Platt and his family quite well. After the refreshment of a night's rest, I arose and went out to visit my old friends, (the natives.) It seemed impossible for the poor creatures adequately to testify their pleasure on the occasion. Tears fell all over the floor; the blind, the cripple, the toothless, the young, and those called *Tutai-Auri*,* all came, and when I stretched out my hand to them, I saw the tear gush from the eye. The chiefs, one and all, seemed determined to make me sensible of their attachment. On the Sabbath-day very many could not refrain from tears. The place of worship was crowded. On the Monday subsequent to that on which I arrived at Borabora, I began to prepare for my return home. Early in the morning the people again assembled to testify their attachment. First came companies of *Tutai-auri*, with pompeons, potatoes, a fowl or two, a sucking pig or two, some *taro*, sugar-cane, and *popoi*; next came all the children of the school, each bearing something in the hand as a present; afterwards came those who are in church fellowship, laden with such things as their circumstances would allow; and our little boat was at length,

* Viz. The less governable portions of the community.

overladen with food. It was physically impossible for me to pass through the crowd; some held my arms, some my legs, some my coat; others cried aloud, "come and live with us again; you and Mr. Platt together." Tears were pouring down in showers, on every side, and I came away, with the impression that this people must retain a large portion of affectionate regard for their old Missionary.—*Extracted from a letter of the Rev. S. M. Orsmond, dated Eimeo, 1st of June, 1826.*

TAHA.

There is much instruction to be derived from the plain unsophisticated remarks of heathen converts. The following are extracts from speeches made at a missionary meeting in Taha, one of the South Sea Islands.

Femsapeho.

We have not hitherto collected much property, but let us add our prayers to that which we have given. We have deceived God by pretending to subscribe, by writing down our names and not giving. The Gospel cannot be conveyed to distant lands without means. This is the way: pray with the mouth, and give with the hands. To pray without giving is a lying prayer. Do not put your names down without meaning to give. Let not your hearts go back. There are few inhabitants now on this land to what there were formerly. We only, of all our families, are left, brands plucked out of the burning hands of Satan.

Manava.

The May meeting has at last arrived, which we have looked so long for. Let our conduct be agreeable to the word of God: the word of Jehovah shall grow. Let us give our subscriptions not grudgingly, but with a cheerful heart, and with earnest prayer to God. We have received the Gospel from *Prelane*—let that Word stretch to lands around us.

Otirio.

It is because that God desires, that we bring forth fruit unto him, that he requires us to give a portion of our property. The money which has been collected in England was the means of our being encircled in the Gospel net. Let the word of God spread widely. Let not the husband be angry if the wife give to this good cause.

Vaincum.

That we collect property to increase the funds of the Parent Society is good. We are all collected together this day to promote the work of God

Let us be diligent—beware lest any of us become like Ananias and Sapphira, keeping back that which belongs to God.

Papehenano.

Let us not deceive God any longer. Let us really give with all our hearts. Let us not give by our mouths and withhold by our hands.

Meduarea.

The great tree has grown,—the shade has stretched to numerous lands ; it has not grown by the sword, but by the prayers of those in Great Britain, who sent us this word. Recollect what we have heard preached to us this morning. We have sent a few of our number to adjacent islands, and they have been blessed by Jesus. Let us continue to pray for the extension of this kingdom ; let us not withhold. There are numerous nations still in darkness, who are murdering their children and destroying each other.

Ranhoe.

Let us not begin at the top of the tree,—let us begin at the root. Let our hearts be found in this work. Many are called, but few are chosen. Look at the little ants, we are less wise than they. Let us be active, and give our property in support of this good cause. Let the church members give, that those who are still in heathen darkness may become members of the Church of Christ. Let the baptized give, that those who are still worshipping idols may cast them away, and be baptizee in the name of the Father, Son, and Spirit.

Taviri.

Our elder brethren are now assembled as well as ourselves in England. Let us encourage one another, our diligence has hitherto been in our mouths, not in our hearts. We are not required to give a great deal of property, such as large hogs, great bundles of cloth, &c., as we were formerly to our false gods, but a small quantity of oil. Let us not be slothful in this good work.

Tipape.

The Missionaries told us that subscribing to the Society was the means whereby the Gospel would spread, but we have kept back. Let not our subscriptions be like our hearing a good report or good news, and afterwards find that it is all false. Let not our subscriptions be like powder put into a gun without shot—make a great noise, and do no execution.

EAST INDIES.

BENGAL.

Extracts from the Journal of a Missionary Tour, performed by Messrs. Trawin, Edmonds, Ray, and Gogerly.

We proceeded on our voyage at day-light on Friday morning, being anxious to reach Nuddea as early as possible.

We had a little conversation with some Brahmins, near two temples about a mile from Nuddea. They willingly received a couple of books which we presented to them, and expressed their hope that by reading them they might discover the means by which sin would be exterminated from their hearts.

Two of our number had previously separated from their friends, and proceeded further into the city. A crowd soon collected, and standing in the shade afforded by some high buildings, Mr. Ray preached to the people, who heard with great attention a long address, which embodied many of the great truths which God has given for our instruction. Only one Brahmin objected to the statements made. His objections were answered, and the people appeared satisfied with the replies which were given ; whilst three respectable Brahmins acknowledged that what the missionary said was certainly true, and ought to be regarded.

These people received books with much readiness ; and to those who gave proofs that they could read them, they were readily given. The above-mentioned Brahmin received one. He shortly afterwards followed us, and apparently using the language of three or four who accompanied him, he inquired, "how it could be expected that he should find time to examine the truth of the book we had given him ?" and he inquired "whether he was to neglect his business, to pray to God, and seek forgiveness of his sins ?" The reply was : "you easily find time to commit sin ; use the same diligence in attending to the instructions given you, and you will find sufficient time for the purpose, without interfering with your relative duties, or neglecting your daily employment." He as well as the others felt at once the force of this reply ; and whilst they turned away, the Brahmin muttered, it is of no use to say anything more, Saheb has an answer to all our objections."

When we left the place where we had preached, a great number of people followed us ; and on turning a corner, a most interesting scene presented itself to our view. Before us was a Hindoo temple, with a house on each side, apparently for the officiating Brahmins, several of whom were sitting under the verandahs. On the right was a street leading to a large bazaar, where hundreds were employed in buying and selling. At the entrance of the street was a small square thronged with people, all of whom appeared to be crowding towards the centre, in which was a small square temple, at the door of which sat an old man, of a very venerable appearance, who had vowed to maintain absolute silence for four months in every year of the remaining part of his life. This was the fourth year since he made such a foolish vow. We soon perceived, however, that it was not the temple, nor the devotee which excited the unusual stir which we beheld amongst the people ; but it was our beloved friends who were standing on the western side of the artificial eminence upon which the temple was built, and were from it preaching the Gospel to the Pundits, students, and people of Nuddea, a multitude of whom thronged around them, and listened with very great attention to their words. Mr. G. directed their attention to two passages of Scripture, which were singularly adapted to their circumstances, and which he made the subject of his address to them. The first was, "Ye cannot serve two masters ;" and the other, "If (our) God be the Lord, serve him."

Mr. T. afterwards gave a brief comment on the ten commandments, from which was inferred the sinfulness of those who live in habitual disregard to them ; and he then exhibited the suitableness of the gospel of Christ in meeting the wants and

providing a fulness to supply the moral necessities of men.

At the close of the addresses a book was offered to the man who had made a vow of silence, after he had intimated by signs, that he could read, and he appeared willing to receive it; but the Brahmins instantly interfered, and absolutely forbade him. The people, also, from some cause, refused to receive our tracts; but as soon as we had left the neighborhood of the temples, a great crowd collected around us, and Brahmins as well as others, became clamorous for books. After we had distributed all which we had brought with us, a great number accompanied us nearly two miles to our boat, that they might each obtain possession of a tract. In several instances we requested the individual who asked for a book, to read a part of it, before we presented him with one. A lad about 12 years of age, and another about fourteen mentioned that they remembered seeing the missionaries there the two previous years, and that they had then given them books, a few passages from which they repeated from memory.

From the Boston Daily Advertiser.

SANDWICH ISLANDS.

SIR,—The Rev. C. S. Stewart, late a missionary at the Sandwich Islands, now in Boston, this morning received a circular letter, issued from the mission press at those islands, and distributed freely among foreigners resident there, and occasional visitors. I send the document herewith, and request that you would insert it in your next paper. I would ask permission to introduce it by one or two observations.

There have been not a few insinuations, of late, that the missionaries at the Sandwich Islands have interfered with subjects which did not belong to them, and that they were doing no good to the natives. These things are very often asserted on the spot, much in the same way as it is often said among ourselves, that religion does no good in our own country, and that all profession of religion is hypocrisy. The assertion is entitled to equal credit in both cases.

The circular was designed to meet the principal allegations against the mission, without formally quoting and refuting them; and is signed by men who hold themselves responsible to the world for every word they have written. The six first signers are ordained missionaries, who embrace within the circle of their personal acquaintance, several presidents of our colleges, the professors of our highest theological seminaries, probably more than five hundred among our most respectable citizens. Mr. Chamberlain is the superintendent of secular concerns. He went from Boston, where he is known to the members of several of our churches, and to many others. Mr. Ruggles is a teacher of youth, formerly of Brookfield, Conn. whose labors have been very useful on the island of Tauai or Atoo. This reference to the acquaintances of the missionaries is made for the purpose of enabling any man, who is ignorant of their character, to satisfy himself as to the degree of reliance which may be placed upon their representation.

I am, Sir, yours respectfully,
JEREMIAH EVARTS,
Cor. Sec. of the A. B. C. F. M.

Boston, June 15, 1827,

SANDWICH ISLANDS, Oct. 3, 1826.

To the Friends of Civilization and Christianity.

Whereas differences of opinion have arisen respecting the objects and operations of this mission, we feel it incumbent on us to state publicly the ends at which we aim, the means which we use to accomplish them, and the effects actually produced by our various operations.

The general object of the American Board of Commissioners for Foreign Missions, was early stated to the public to be, "To propagate the Gospel in heathen lands, by supporting missionaries, and diffusing a knowledge of the holy scriptures." In the year 1812, the legislature of Massachusetts gave their legal sanction to this object, and made a forfeiture of the funds* of the Board, the penalty of unfaithfulness in the prosecution of it.

The instructions of the Prudential Committee of said Board, to their different missionaries, have developed in full the particulars of the object, which was only expressed in general terms in the act of incorporation.

The instructions and charge given to the members of this mission, were given in public, and have been widely circulated for the inspection of the world. In these we are commanded to "aim at nothing short of covering these islands with fruitful fields and pleasant dwellings, and schools and churches, and raising up the whole people to an elevated state of Christian civilization." And to effect this, we are instructed to use our exertions "to introduce and get into extended operation and influence among them the arts, institutions, and usages of civilized life and society: above all to convert them from their idolatries, superstitions, and vices, to the living God.

These instructions are explicit and particular; and we here declare that they express our whole object. These we feel ourselves bound to obey; and in doing it we have no fear but we shall have the approbation of every philanthropist, as well as of every Christian.

The means which we have used to accomplish these ends, and which are now in a train of operation, are such as the public have a right to know and we have no right or desire to conceal.

Persuaded that while the chiefs were untaught our instructions must be comparatively limited both in extent and influence, we have devoted much of our time to the instruction of the royal family and other leading persons in the nation. In these instructions we have made it our main object to "turn them from their idolatries, superstitions and vices, to the living and redeeming God."

We have always felt most sensibly the difficulties in the way of introducing the arts, institutions, and usages of civilized life and society; and have therefore kept far within the limits of our instructions on these subjects.

When we have been requested by the chiefs or people to give instruction or advice, we have uniformly and perseveringly withheld it on all points where we could not refer the derision of the question either to the scriptures, or to the uniform practice of Christian nations. But where the scriptures are plain, or the practices of Christians uniform, we have felt, and still feel, at liberty to speak with freedom, although we are opposed by the preju-

* More properly a forfeiture of the charter.

ces of the people, and the practices of the profligate.

We have inculcated on the chiefs not only the common duties of morality, but we have also taught them that he who ruleth must be just, ruling in the fear of the Lord; and have endeavored to convince them that they are set for the punishment of evil doers, and for the praise of them that do well. We have told them that "as a roaring lion, and a raging bear, so is a wicked ruler over the poor people." We have never dictated to them the particular punishment due to any individual person, or even any individual crime, believing that in doing this we should be intermeddling with that which belongs only to rulers. We have given them general principles derived from the word of God, together with scripture examples of their application; and when these have not been clearly understood, and they have asked further explanations, we have sometimes referred them to modern examples in Christian nations. We have thus pursued one undeviating course, neither withholding instruction, nor interfering with their authority as rulers of the land.

We have not been blind to their defects by which they have sometimes screened the guilty from deserved punishment, neglected their promises, and even encouraged iniquity. We have sometimes too, known of their childish, ill timed and improper punishments, and more improper threats. On none of these have we looked with indifference. But while we have with sorrow witnessed these things in those to whom we are sent as teachers, and whose intelligence, virtue, honor and happiness, we desire to promote; we have also felt, that should we interfere by direct and positive remonstrance and advice, we should not only go beyond the limits of our instructions, but should also incur the displeasure, both of the rulers themselves, and also of all those who are witnesses of our operations.

While we have thus been endeavoring, both from the scriptures and the example of pious kings, to point out to the chiefs their duty as rulers, we have also endeavored from the same authorities to inculcate on the people their duties as subjects. We have taught them that they "must needs be subject, not only for wrath, but also for conscience sake," rendering to all their dues, tribute to whom tribute, fear to whom fear, and honor to whom honor is due; and while we have continually inculcated on our hearers, not only that they should be "not slothful in business, but fervent in spirit, serving the Lord," we have also distinctly held up the doctrine of the apostle, "that if any would not work neither should he eat."

We have to all, both chiefs and people, insisted not only on a belief of the doctrines, but also obedience to the precepts of the Bible, including justice, honesty, integrity, punctuality, truth, purity, good order, union, kindness and peace. These we have always told them, are signs of a good heart and evidence of a preparation for heaven. These are the doctrines and the duties which we have inculcated, not only from the pulpit, but in all our private instructions and intercourse with the chiefs and people. The press too, has been sacred to the same cause, and we appeal to all our candid observers, and to an enlightened public, whether the objects accomplished are not worthy the exertions we have made,

Is it nothing that the vices of the drunkard and the gambler, with which the land was formerly almost overrun, should now be limited to a comparatively small number?—that the observance of the Sabbath should be almost universal?—that schools should be established in every part of the islands, and be attended by 25,000 scholars; among whom have been circulated more than 40,000 tracts, containing various texts of scripture, beside the decalogue, and all inculcating the duties mentioned above? Is it nothing that nearly all the chiefs and leading persons on the islands, and many others too, should be taught to read and write so as to correspond by letter? Is it nothing that thousands who formerly devoted their time to gaming, quarrelling, and the practice of iniquity in all its varied forms; and the thousands who wasted their days in idleness, should now be assembled in schools, and spend their leisure time in reading scripture tracts and listening to instruction? Is it nothing that a number of the leading persons in the nation, as well as several others of a lower rank, should publicly declare their belief in the doctrines, and render obedience to the precepts of the Bible? If all this is nothing, then we confess that our labors have been vain, and our object is proved unworthy the patronage of the wise or even the benevolent.

While we allude to these changes, we are far from being blind or indifferent to the barbarism, sickliness, duplicity, neglect, laziness, and other varied vices and crimes, which to some extent still remain, and which are more or less visible even to a transient visitor; neither do we vindicate, or in the least degree offer a palliation for these things. We only complain and remonstrate against those illiberal and unmanly charges, by which the mission is made accountable for the daily blunders, the childish actions, the long established customs, and even the inherent depravity of the people; and all forsooth because we attempt to make them better.

If the doctrines and duties of Christianity, in which the church of England, the church of Scotland, the Presbyterian and other churches in America are agreed, are not adapted to correct the evils which exist in heathen nations;—if these doctrines and duties, when faithfully taught by precepts and example, have no good influence to cure the evils of the human heart, and to promote virtue, order and happiness in society, then the missionary, and the philanthropist too, may sit down together in despair, and pronounce the evils among heathens incurable; for if these fail, we may challenge the wisdom of the world to devise a system of morals, and to propose any practicable measures, which will raise a savage tribe or a heathen nation from their native depravity, to a state of civilization and virtuous life.

If then we have mistaken the grand principles of reformation, or if we have taken a wrong step, we will be grateful to any man, who, in a friendly manner, will inform us of it. *If we have spoken or done evil, bear witness of the evil, but if well, why should we be smitten?*

From those gentlemen who reside or occasionally touch at these islands, we ask an investigation of our conduct. We do more—we challenge it.

We have here stated our whole object, and also the means we use to obtain it. We know that the cold hearted misanthropist and the superstitious

heathen, will be opposed to the former, and will charge all the crimes and defects which still remain to the account of the latter.—But they are those around us, and who occasionally visit us from abroad, who can judge candidly. We request them to examine the above statements, and we, on our part, pledge ourselves, that if we may have a candid hearing, with witnesses, we will substantiate every thing which we here assert.

By the General Meeting of the Sandwich Island Mission, at Kailua; signed by all the Members present from the five stations.

A. THURSTON, H. BINGHAM,
W. RICHARDS, JOSEPH GOODRICH,
JAMES ELY, LEVI CHAMBERLAIN,
ARTENAS BISHOP, SAMUEL RUGGLES.

WESLEYAN MISSIONARY SOCIETY.

Conversion and Baptism of a Priest of Buddhu.

Mr. Clough gives the following account of the Conversion and Baptism of a Buddhuist Priest.

About six years ago, our Assistant Missionary, Mr. Salmon, met this Priest in the prison at Matura, visiting a native man condemned to die: the one had gone to impart the consolations of Heathenism to the poor man; the other, to recommend Christ the Saviour of the World. A little controversy took place between them in the cell, on the great question of a Saviour: the Missionary at length challenged the Priest to produce a single proof, from any of their sacred books, that such a character was to be found in them for man: the Priest, although young at that time, was a man of rising eminence, a most notorious opposer of the Truth, and laboured in every possible way to thwart the operations of the Missionaries. On this occasion he felt highly indignant at the challenge of the Native Missionary; and went to his temple with a resolution to examine their books for proofs to contradict him, and continued his search for two years in vain.

About this time he went to a village in the Galilee District, to meet the High Priest of Kandy, who had come down to perform some great ceremony on an important occasion. Here he met with another Missionary, who presented him with a copy of the New Testament in Cingalese: this he took to his temple and read; but it was four years before the pride of his heart would allow him to divulge the struggle that was going on in his mind. The rank which he held in the priesthood (being now second in the island), the high reputation for learning and acquaintance with their religion, and his influence among the people, were circumstances which induced him long to resist that light and conviction which the reading of the Scriptures had conveyed to his mind.

He ventured, however, at length to go to our Missionary, Mr. Salmon, and make a complete disclosure of all the workings of his mind: but, on repeating his visits, the thing was soon discovered, and an alarm raised; and he was compelled to fly from his temple, and take refuge in the house of the Missionary.

As his intentions remained no longer a secret, every means was used to frustrate his design of becoming a Christian. The Priests wrote a letter to him, which was signed by them all, stating the disgrace that would befall them all if he became a Christian—that were such a calamity to happen,

their religion would receive an incurable wound, and the Priests would be exposed to the contempt and ridicule of the populace: to this he paid no regard. A second document then came from them, making him an offer of certain temples and emoluments, provided he would abandon the idea of becoming a Christian; this produced no effect; when a third came, in which they declared, that if he became a Christian, they would, by some means, or other, deprive him of life. This, at first, rather startled him; but, on advising with the Missionary, he resolved to be firm to his purpose, and soon gave them a public proof of it, running all hazards of the consequences.

After remaining some time learning the way of the Lord more perfectly from the Missionaries, he became the subject of still more important convictions than those that affect the mind and judgment; namely, convictions of his sinfulness, and need of a Saviour to pardon. Being thus prepared, the Missionaries thought him a fit subject for Christian Baptism. It happened to be the time for preaching the Mission Anniversary-Sermons for that Station: on these occasions, large crowds of natives come together; and it is usual for all the Native Chiefs, Headmen, and principal native inhabitants, to be present; this, therefore, was the time which he chose, that he might have an opportunity of witnessing a more public confession of the name of Jesus. In order that no tumult might take place before the congregation assembled, his intended baptism was kept a profound secret: one of the largest and most respectable congregations assembled that had ever been seen in the place; when, after the Liturgy had been read, the Priest advanced towards the font at the upper end of the Church, in the presence of the people, disrobed of his priestly garment. Mr. Sutherland then asked a few appropriate questions, to which he gave very satisfactory answers; after which, he stood forward, and addressed himself to the congregation, giving his reasons for renouncing Buddhuism and the priesthood, and for embracing Christianity. As may be expected, this produced a wonderful effect; for it is well known that the greater part of the people already referred to, although Nominal Christians, are yet Buddhuists in their hearts, and rigid supporters of that religion. Many of them, however, not only were affected by this unexpected event, but approved it; and one of them, after the whole was over, came to the Missionary, and requested that the King of England might be informed of it. The conversion of this man is so glorious an event, that it rewards us more than a thousand-fold for all the toils which we have had in translating and publishing the Scriptures in Cingalese.

Awakening of another Buddhuist Priest.

Mr. Clough adds—

But the good effects of distributing the Scriptures do not rest for proof on a solitary case. I could multiply instances that have come under my own observation; and I am thankful to say that my colleagues and coadjutors are witnessing the same. I will refer to another case, equally if not more striking than the former; for, in this instance, the Word of God, and that alone, led to the change. About a month ago, a very interesting Priest was introduced to me: we were perfect strangers to each other, and this brought an apolo-

gy for his abruptness in calling on me. I first made inquiry respecting his residence &c. and found that he came from a place about 60 miles from Colombo, quite away from all Missionary Stations. His errand to Colombo was, he told me, to perform, by special request and invitation from the inhabitants, a ceremony which is called "Wasalakiriina"; which is one of great importance, and requires about three months to perform it: but, from his manner of conversation, I could evidently perceive that there was something working on his mind which he wished to divulge. While in conversation, he received a message from his entertainers; but he requested permission to visit me again. He came according to appointment: and, as it would tire you to hear the whole disclosure of this interesting character, I will give you merely the substance of it. Some years ago, he met with a copy of the New Testament in Cingalese; and, knowing it to be some part of the Christian's Sacred Books, and the style of it such as he greatly relished, curiosity prompted him to take it with him to his temple, for the purpose of giving it a careful private reading; the perusal of this book so filled his mind with light, that he soon discovered the glorious superiority of the Christian System over his own: the more he read, the more he became convinced of its truth, and alarmed at his own situation. But, in this state of mind, he had no one to fly to for direction, being remote from all Missionary Stations; no Philip was sent to this Ethiopian; he was afraid to quit his temple in search of instruction; lest, being discovered, he should thereby bring upon himself persecution, with the loss of all worldly good. He continued in this conflicting state of mind for several years: when, at length, he received the invitation to Colombo, to perform the ceremony already mentioned; which he immediately accepted, with the hope that his journey would bring him in the way of some Christian Teacher. When he had arrived within two miles of Colombo, one of our Schoolmasters met him on the road, and put a slip of paper into his hand: we print such slips of paper, containing a passage of Scripture, or some short sentence or paragraph, that, when our pious natives go along the road, they may give them to travellers, but chiefly to those who are on their way to "poojava" (worship) at the temple. The one put into the hands of this Priest was entitled "News from Heaven;" and the passage under it, *God so loved the world, that He gave His only-begotten Son, &c.* On reading this, his heart began to beat, and he asked the Schoolmaster who published it: the Schoolmaster replied. "The Minister, Mr. Clough." The Priest asked to be directed to me. Hence our first interview, as above mentioned. In short, you will rejoice to hear that he has already thrown off his robes, having publicly renounced the priesthood: the three month's ceremony which he came to perform is abandoned; and this intelligent man is now a candidate for Christian Baptism! He is I am happy to say, under the instruction of my esteemed friend and coadjutor in the Translating Room, Mr. Chater, the Baptist Missionary; and I doubt not but he will do well, and prove a valuable auxiliary to us in our important labours.

The Columbian Star has been removed from Washington to Philadelphia, and is to be conducted by the Rev. W. T. Brantley.

FIRST REPORT

Of the Western Domestic Missionary Society of the State of New York, Auxiliary to the American Home Missionary Society, submitted by the Executive Committee, at the Anniversary Meeting in Utica, May 3d, 1827.

In our notice of the anniversary of this Society, says the Western Recorder, we alluded to the interesting character of the report; and though the latter has since been issued in a pamphlet, we shall need no apology for a more particular review of the character of its contents. The Society, though organized by a convention as early as June, 1826, was necessarily prevented from going into operation till September following. Since that period, the operations have been carried on with increasing energy. The report gives the details of the plan with suitable particularity; but we have room at present only for a few remarks and extracts.

Within each Presbytery, Classis or Association, embraced in the limits of the Society, there is to be appointed some one of the clergy, recommended by the rest, as superintendent to explore the field within his own boundaries, and act in some peculiar respects as a sub-agent. Of the missionaries, "it is expected that none will apply, but men full of the Holy Ghost and faith and prayer, and who are devoted to the work of the ministry, and zealous promoters of revivals of religion; and who are willing to suffer all things, that they may bring souls to Christ." And they are expected, whether they have one, two or more congregations in charge, as far as possible, to occupy every field of pastoral labour, with reference among other things to all the benevolent objects of the day. The committee propose, that every church within their bounds resolve itself into a branch society, determining that every member, old and young, rich or poor, make a free will offering to the Lord, for the support of domestic missions; and that agents be appointed in every church, to call upon the members twice a year for this purpose, and upon such members of the congregation as may be disposed to further the general object; such offerings to be forwarded to the General Treasurer,* in Utica. Ecclesiastical bodies, also, are invited to form themselves into societies, for aiding the cause of domestic missions; to receive reports from the superintendent of what has been done within their bounds," &c. &c.

These are the leading features of the Society's operations, subject to occasional modification, as circumstances may require. It is indeed desirable that every church should have a pastor but this cannot always be, in the first instance, on account of the scarcity of funds and of missionaries. It is not yet fifteen years since Utica and Whitesborough were necessarily united in the support of one minister. Now they support three.

The benefits of the district plan are dwelt upon at large, as combining "both benevolence and economy in a high degree," and as bringing into active operation "every part of the church--ministers and people, individual churches and ecclesiastical bodies." Superintendents have already been appointed in the following Presbyteries, Associations, &c.:

* Samuel Stocking, Esq.

Presb'y of Ogdensburg, Rev. J. Hulbert.	
" St. Lawrence,	" Phineas Camp.
" Oswego,	" Sam'l Sweezy.
" Onondaga,	" Ralph Cushman
" Cortland,	" John Keep.
" Otsego,	" Ed'w. Fairchild.
" Chenango,	" Elijah D. Wells.
" Oneida and 2 The Cor. Sec. the Rev.	
Association do.	§ F. Schermerhorn.
Classis of Schoharie,	Rev. Paul Weidman.
Union Association,	" Samuel Manning.

Some of the above act also in the capacity of missionaries, and others have their pulpits occasionally supplied during necessary absence.

It appears that this Society, since it has gone into active operation, which is only eight months, has made appropriations for, and sent into the field, thirty ministers, who preach in fifty towns and villages, and in eight of which no churches had been organized. They have also made appropriations for nine more missionaries, to aid twenty-two more towns and villages with preaching, in nine of which no churches have yet been organized; and they have only to regret that they have not yet been able to procure ministers to occupy this field. The inhabitants are extremely anxious to have preachers among them, and we must pray the Lord of the harvest, to send forth laborers unto the harvest. The missionaries of the Society labor in the counties of St. Lawrence, Jefferson, Lewis, Oswego, Onondaga, Madison, Oneida, Herkimer, Otsego, Schoharie and Chenango. In the counties of Broome and Cortland, we have not yet been able to ascertain enough of the state of the ground to locate missionaries; and in Delaware we learn with much pleasure, that a County Missionary Society has been organized, which will attend to the wants of that county, and therefore we have located no missionaries there.

GILMANTON, N. H.

The revival in Gilmanton, (says a correspondent to the Recorder and Telegraph,) continues, and we hope God has much people in this place, who will yet be brought into the kingdom of Christ. Among the happy effects is a decrease of intemperance. Men are beginning to be alarmed of this abominable vice. It is held up before them without a covering, that all may see its loathsome aspect. Some of the most intemperate have left their cups, and I hope become reformed in heart, as well as life. It is found by experiment that men can repair the roads, raise buildings, and even train, without rum, and many sober people begin to suspect it is a mistake that men need rum at all. This is certainly a glorious discovery. It will save thousands, from shame and poverty and degradation, and a premature grave. And their families from want and wretchedness. If it is true that men do not need rum at all, I wish you would request all the editors in the United States to publish it, so that men may be correctly informed on this subject. Many of the members of the Legislature of New Hampshire, which is now in session, think so; and at some of the large boarding houses, they have ordered none to be set on the table or brought within their presence. If legislatures can make laws without rum, I should think the citizens could keep them without it, and that it was wholly useless.

PHIZO.

Cherokee Indians.—A Tennessee paper states, that the Cherokees, instead of electing Chiefs to supply the places of Path-Killer, and Hicks, deceased, have elected Delegates, who are to meet in convention on the 4th July next to form a Republican Constitution for their future government. The nation is divided into 8 Districts, each of which sends ten delegates. It is already ascertained that the following persons are elected, viz; John Ross, Richard Taylor, John Balbridge, Judge Martin, Joseph, Vann, Kelachulee, Lewis Ross, Thomas Foreman, and the Hare. In some of the Districts the election was sharply contested. The Cherokees vote *viva voce*.

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, JUNE 30, 1827.

HEATHEN IDOLATRY:

"Have respect unto the covenant, for the dark places of the earth are full of the habitations of cruelty."

We are apt to listen to the *printed* and *written* details of the miseries of our fellow-men, especially when they are at a distance, as if they were merely got up for *stage-effect*—as if they were not a description of the real condition of some unhappy people, but a fabrication of some-body's fancy to exercise our sympathies and benevolence. 'Tis hard for us while sitting under "our own vine and fig-tree, with none to molest, or make us afraid," to conceive of woe in others; or, to give the picture such colourings of reality as to move much our sympathies and charities—and the more difficult when our lives and condition have been the most happy. So that it seems to follow from the constitution of our affections, that when our prosperity and happiness best fits us for relieving the wretched, our sympathies are less capable of being reached. But this is not to be accepted in the light of an excuse. If we care not to do good, except while under the influence of excitement our beneficence is surely entitled to little merit. It becomes us to settle the question of charity, without waiting for and trusting to passion, and act when we act, from a conviction of duty; then shall we clear the merit of our kind acts from this reproach, as well as from the danger of erring through *too much* feeling; for if our sympathies are not moved, we are sure to do our duty, and a little zeal is in no danger of carrying us into excesses.

This excuse, if it were allowed to be one, cannot be made use of when we hear the relation of scenes by a man who gives testimony only to those things of which he has been an eye-witness. Our sympathies and feelings assent to the reality, without calling on the imagination, when we have the testimony of the voice, the gesture, the earnest feeling of a man who relates what he has heard and seen. Such a relation were the citizens of New-Haven presented with, a short time since by the Rev. Mr. Yates, a member of the English Baptist Mission in India. Mr. Yates has been at Calcutta, for twelve years; and of course does not speak without interest and authority.

His remarks on the history of idolatry and ignorance in India, were introduced under the text above quoted "have respect unto the covenant, for the dark

places of the earth are full of the habitations of cruelty." And though the declaration of the Psalmist was uttered many a century ago, never was the truth of a proposition better shown than in the statement of the present and particularly the recent state of India. The inhabitants are divided into two classes, or grades—the higher, and the lower. In their religion, as well as in their civil and social polity, they have two distinct systems,—and how far, alas! are both from "the covenant unto which" we are commanded to "have respect!" The higher classes worship a God whom they esteem destitute of all qualities and attributes whatsoever. In the thing which they worship there dwells no almighty power, no omniscience, no adorable love, goodness and truth—no abhorrence of sin, and love of holiness: in short, no attribute whatever but that of vastness. In other words the object of their worship is *boundless space!* Their religious belief is destitute, apparently, of even the plausible or possible notions which are usually addressed to the mind by all creeds and superstitions. Excepting two features, mystery and novelty, it seems to be destitute of any thing to recommend it to the thoughts or imaginations of men. Their device for disposing of themselves, or if it can be so called, their plan of salvation, though perhaps not so original in them, is quite as monstrous as inscrutable. They imagine, says Mr. Yates, that their souls on their death become merged and incorporated in that of the Deity. As a drop of water is mingled with and lost in the ocean, so at death their souls are mingled with space, and their individual existence, and identity is lost in that of their boundless but empty Deity. In view of such monstrous doctrines, are we not enjoined with emphasis "to have respect unto the covenant?"

The other class, or lower grade of the people in India, are on the other extreme. They maintain that there are many Gods, possessing all kinds of attributes. These Gods dwell in their idols, manufactured of wood, stone, and silver. Until consecrated by their priest they deem them of no more value, and entitled to no more homage than other forms of wood, stone, &c. But imagine that immediately on the act of consecration by the priests, the Deity enters into the substance of the stock, and there takes up his abode. These gods are possessed of virtuous and base passions—are propitious and cruel—the authors of both good and evil.

These are "the dark places" of India; and the brief sketch drawn by Mr. Yates, of the method of seeking favour and salvation of these gods, will amply show, that they "are full of the habitations of cruelty." In obedience to the supposed will of their gods, the worshippers undergo the most excruciating tortures and deprivations. Some place themselves in public situations, and fixing their limbs in a particular position, hold them thus fixed, until they become withered and their organs destroyed. Others in the most inclement and sultry season, accomplish journeys from one to several hundred miles, by prostrating their bodies, and measuring the whole distance by the length of their persons. Others tear their tongues from their heads, and otherwise lacerate their bodies

until they become frantic or lifeless: and others thrusting an iron hook, fixed to a rope, through the muscles of their backs, suffer themselves to be swung violently around a pole, to the top of which it is attached, until they are deprived of sense, and often of life. Such are the scenes which render "the dark places of the earth full of the habitations of cruelty."

But not the least of these abominable enormities, is the sacrifice of widows upon their husband's funeral pile:—one, and only one of which, could Mr. Yates be induced to witness. And though we have often read descriptions of the same, we have never conceived it in half its horror, as when listening to a witness whose impressions were direct and not second-hand. The female whose sacrifice he was compelled to witness, he described as a young woman about the age of 22 and in her person one of the fairest of her sex. When first seen, they were bathing her in the waters of the Ganges, and uttering their prayers over her. The pile upon the top of which was the body of the deceased husband, was at hand, built in a square form, of wood, interlaid with a great quantity of combustible materials. (See Plate.)

The young victim was conducted by the priests to the top of the pile, and by them laid by the side of her husband. Placed across the bodies of the dead and living, was a pole of considerable length, which being pressed down by men at each extremity, held them firmly to the pile. The torch was applied by the child of the unhappy mother. The flames mounted immediately—and at the same instant the whole multitude burst forth with loud screams and cries, so as completely to confound the shrieks of the tortured and dying. The collected ashes were cast into the Ganges; and the multitude separated as from a holy-day feast.

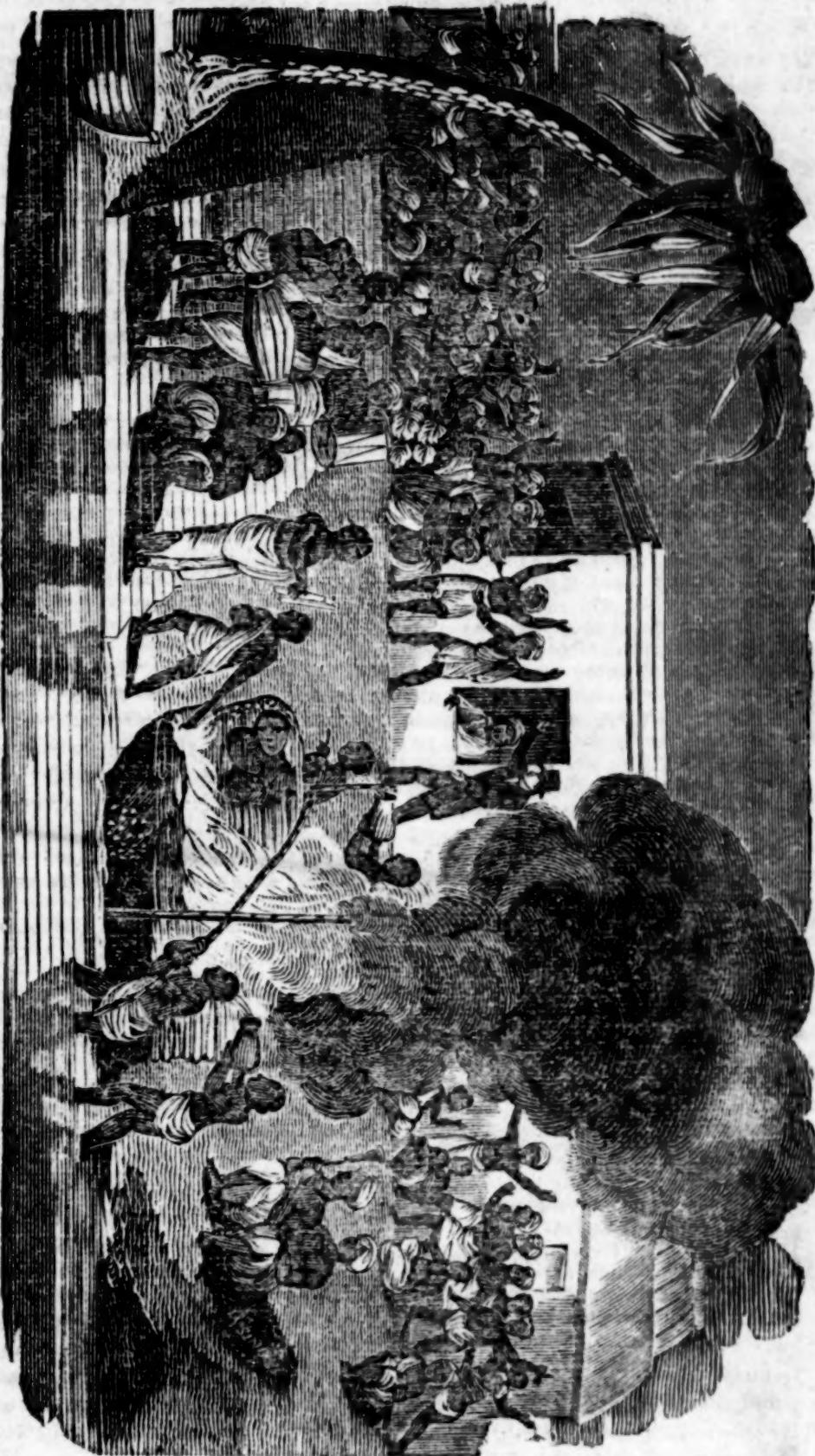
We subjoin the following extract from a letter recently received by the Baptist Board, from Rev. Mr. Thompson.

"Some strangers from Nahn, in the hills, were one morning at the Joge's whither I had gone to read the Gospels and pray. They consisted of two Vulkeels from the Nahn Raja, with their attendants. They gave me a horrible account of the sacrifice of *eight-and-twenty human lives*, under the fallacious name of Suttee, which took place not two months ago, in the hills. The individual who died was Isree Sein, the Raja of Mundee, a town and Raja-ship in the hills; and the persons who were thus cruelly burnt were not all wives or concubines, but some of them slave girls. One Rance has escaped the flames for the present; another, through good interest perhaps, was emboldened to declare her determination not to be burnt, and they have not dared to immolate her. Some thirty years ago, a Raja having been slain in battle twenty-five women were burnt with his corpse. Many more instances of murders, under the cloak of Suttees, were related by them, as having taken place in the hills of which they were either eye witnesses or received most certain information."

Reader, does your soul sicken, and your bosom throb with compassion?—let your answer be in deeds, and not words. "The dark places of the earth are full of the habitations of cruelty."

A SUTTEE, OR THE BURNING OF A WIDOW ON THE FUNERAL PILE.

This Plate was engraved for the Religious Intelligencer in 1822—but as many of our present subscribers have not seen it we again insert it, as the best explanation of the horrid scene.—The funeral pile, as you see, is placed on the very edge of the river Ganges. It is made of wood, and rushes, and long grass; about three feet high, sixteen feet long, and about wide enough to admit of two persons lying upon it side by side. There lies the corpse, on the side nearest the river; and you perceive the poor widow is embracing it with her arm over the breast. The upright stakes are fixed to keep the pile together; and that long bamboo is stretched across to prevent the widow from escaping, as the poor creatures have sometimes tried to do, when scorched by the flames. This bamboo is held down by two men, one on each side, and behind them are two others, pouring water on them to prevent their being hurt by the fire. That stout man on the left hand is the officiating brahmin or priest. Immediately before him is a youth, the eldest son of the family, who has just applied the flaming torch to the pile in which his living mother is to be consumed to ashes. Behind, sitting on the steps of the *ghaut*, or landing place are two persons, relations of the deceased, who seem to be a little affected; but all the crowd besides are as merry and unconcerned as the mob at a country fair.



INFANT BAPTISM.

The following remarks were handed to us for perusal by a friend, as the result of a careful examination of the word of God for light and truth on the subject of Baptism. The writer has no claim to learning.—He occupies a humble private station, in a country town, where they have not the stated means of grace; and some of his nearest connexions belong to the Baptist Church. We mention these circumstances that the reader may "censure him in their wisdom and awake their senses that they may be the better judge." We cannot see how any unprejudiced mind, who is willing to take the Bible for their guide, can fail of coming to the same conclusions. In the first place, the writer brings forward, in the language of scripture,

The covenant made with Abraham as the foundation of the Christian church.

Genesis, chap. xvii. And when Abram was ninety years old and nine, the Lord appeared to Abram and said unto him, I am the Almighty God; walk before me and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly. As for me, behold my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham: for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant; to be a God unto thee, and to thy seed after thee. And God said unto Abraham, thou shalt keep my covenant therefore, thou, and thy seed after thee, in their generations. This is my covenant, which ye shall keep, between me and you, and thy seed after thee every man child among you shall be circumcised. And God said, Sarah thy wife shall bear thee a son indeed: and thou shall call his name Isaac; and I will establish my covenant with him for an everlasting covenant, and with his seed after him. Gen. xviii. 17, 18, 19. And the Lord said, shall I hide from Abraham that thing which I do; Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I know him, that he will command his children, and his household after him: and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him.

The connection which the scriptures establish between parents and children, agreeable to this covenant.

Deuteronomy, iv. 37 and 40. And because he loved thy fathers, therefore he chose their seed after them, and brought thee out in his sight with his mighty power out of Egypt.

Thou shalt keep, therefore, his statutes, and his commandments, which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayest prolong thy days upon the earth, which the Lord thy God giveth thee, forever. Deut. v. 9, 10. For I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me and keep my commandments—29th verse. Oh that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children forever. Deut. vii. 6, 9. For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen

thee to be a special people unto himself above all the people that are upon the face of the earth. The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people; but because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt. Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him, and keep his commandments, to a thousand generations.

We here pass over a multiplicity of proofs which go farther to explain the nature of this covenant, and pass to the

Duration of the covenant with Abraham and his seed.

This from the words of the covenant appears to be an everlasting covenant, for saith God, I will establish my covenant between me and thee and thy seed after thee in their generations, for an everlasting covenant to be a God unto thee and thy seed after thee. 1st Chronicles xvi. 15, 16, 17. Be ye mindful always of his covenant; the word which he commanded to a thousand generations; even the covenant which he made with Abraham; and of his oath unto Isaac; and hath confirmed the same to Jacob for a law, and to Israel for an everlasting covenant. Psalm cv. 6, 7, 8, 9, 10. O ye seed of Abraham his servant, ye children of Jacob his chosen, he is the Lord our God: his judgments are in all the earth, he hath remembered his covenant forever, the word which he commanded to a thousand generations: which covenant he made with Abraham; and his oath unto Isaac; and confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant.

This covenant is the covenant of grace.

When the Gospel was about to be introduced, even after the Angel was sent to announce to the virgin Mary that she was to be the Mother of our Saviour, we read in Luke i. 54, 55, He hath *helped* his servant Israel, in remembrance of his mercy. As he spake to our fathers, to Abraham, and to his seed forever, also 72 and 73, verses of the same chapter: To perform the mercy promised to our fathers, and to remember his holy covenant. The oath which he swore to our father Abraham. Here I would observe that the introduction of the Gospel dispensation, was nothing more nor less, than the performance of the mercy promised to Abraham, and a remembering of that holy covenant. *Gallatians* iii. 8, 16, 17, 18. And the scripture foreseeing that God would justify the heathen through faith preached before the Gospel to Abraham, saying in thee shall all nations be blessed. Now, to Abraham and his seed were the promises made, he saith not, and to seeds, as of many: but as of one, and to thy seed, which is in Christ. And this I say, that the covenant that was confirmed before of God in Christ, the law which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect, for if the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise. On this I remark, that the scripture says expressly, that the Gospel was preached to Abraham, and we can see what the nature of the covenant with Abraham was, the Apostle says, it was a covenant that was confirmed before of God in Christ, and therefore can be nothing less than the covenant of grace. *Gal. iii. 13, 14, 29.* Christ hath redeemed us from the curse of the law being made a curse for us: for it is written, cursed is every one that hangeth on a tree, that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the spirit through faith. And if ye be Christ's, then are

ye Abraham's seed, and heirs according to the promise. Now I ask what was this blessing of Abraham, that was to come on the Gentiles? Is it not that gracious promise of God to Abraham, "I will be a God to thee and to thy seed after thee in their generations for an everlasting covenant to be a God to thee and to thy seed after thee?" We have already seen that this was through Jesus Christ, and this expression "if ye be Christ's then are ye Abraham's seed and heirs according to the promise," proves to a demonstration, that the covenant with Abraham was the covenant of grace. Furthermore, this covenant required faith. God required Abraham to walk before him and be perfect, and he would make his covenant with him. Now we know that without faith, it is impossible to please God; and what says the scriptures with regard to Abraham's justification? Romans iv. 3. Abraham believed God, and it was counted unto him for righteousness. Gal. iii. 6, 7, 8, 9. Even as Abraham believed God, and it was counted unto him for righteousness. Know ye, therefore, that they which are of faith, the same are the children of Abraham. And the scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel to Abraham, saying in thee shall all nations be blessed. So then, they which be of faith are blessed with faithful Abraham. Now I would inquire whether Abraham was justified by an act which was not required by the covenant which God had made with him? The Israelites were commanded to circumcise their heart and be no more stiff-necked, which can mean nothing less than regeneration. Heb. iii. 17, 18, 19, but with whom was he grieved forty years? was it not with them that had sinned, whose carcasses fell in the wilderness? And to whom sware he that they should not enter into his rest but to them that believed not? So we see that they could not enter in because of unbelief. Heb. iv. 2, for unto us was the Gospel preached as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heared it. Can we wish for more explicit language to prove that the covenant with Abraham required faith?

The seal of this covenant was a seal of the righteousness of faith.

Romans iv. 11. And he received the sign of circumcision, a seal of the righteousness of the faith which he had, yet being uncircumcised; that he might be the father of all them that believe, though they be not circumcised, that righteousness might be imputed unto them also.

The blessings promised in this covenant were not only temporal, but spiritual, for proof of which look at the eleventh chapter to the Hebrews, from 8, to 16, inclusive. By faith Abraham, when he was called to go out into a place, which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: For he looked for a city which hath foundations, whose builder and maker is God. Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised.

Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the shore innumerable. These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly if they had been mindful of that country from whence they came out, they might have had opportunity to have returned; but now they desire a better country, that is, an

heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city, By this we see that the Patriarch's most valuable treasure was not laid up on earth, but in heaven, and undeniably proves, that the covenant which they were under, promised spiritual blessings.

I will now prove that christians are under this covenant, (although thy are not under the legal dispensation.)

Rom. xi. 16, 17. For if the first fruit be holy the lump is also holy: and if the root be holy, so are the branches, and if some of the branches be broken off, and thou, being a wild olive-tree, wert grafted in among them, and with them partakest of the root and fatness of the olive-tree. Here it is evident from the whole scope of the chapter, that the Jewish Church, as constituted under the Abrahamic covenant, is the good olive-tree spoken of, and that the Gentiles, are the wild olive-tree. The breaking off, of some of the branches, denoted the breaking off that part of the Jewish nation which believed not; the grafting in, of the wild olive-tree, showed the incorporating of the Gentiles into the Christian church, which was in fact none other than the church, set up in the family of Abraham, for observe the tree is not destroyed and a new one planted in its place, but the same identical tree remains, only some of its branches are broken off, and others are grafted in their place; and still farther we have the authority of the Apostle for saying that the Jews when they are converted to christianity will be grafted into their own olive-tree.

It is true, that since Christ appeared in the flesh the dispensation has been different, but the church is the same; under the former dispensation they looked forward through prophecies, types, and shadows, unto Christ, as to come and make an atonement for sin; under the present dispensation we see the fulfilment of the prophecies and types in the life, sufferings, and death, of our Lord Jesus Christ, and know that he has made an atonement. Thus Christ is the sum and substance of both dispensations. Romans iv. 8, 9, 10, 11, 12, 13, 16, 17. Blessed is the man to whom the Lord will not impute sin. Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised; that he might be the father of all them that believe, though they be not circumcised, that righteousness might be imputed unto them also; And the father of circumcision to them who are of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had, being yet uncircumcised. For the promise that he should be the heir of the world, was not to Abraham, or to his seed through the law, but through the righteousness of faith. Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all, as it is written I have made thee a father of many nations.

From this passage, and from the third chapter to the Gallatians, we see that christians are frequently called the children of Abraham. We see likewise that they are justified by faith as he also was, and also, it was through faith that he was to be the heir of the world. Now I ask, how can this be, unless christians are under the covenant made with Abraham? Ephesians ii. 20. And are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone. Observe, here is not two buildings with two different foundations, one for the Jewish church, and another for the Christian, but one foundation of Apostles and Prophets, Jesus Christ

himself being the chief corner stone, one building, which groweth up into one holy temple in the Lord. **Ephesians iii. 3, 6.** How that by revelation he made known unto me the mystery, as I wrote afore in few words. That the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the Gospel. Here they are said to be of the same body, and partakers of his promise; how can this be, unless the church is the same, and they are under the same covenant? **Hebrews vi. 13, 14, 15, 16, 17, 18.** For when God made promise to Abraham, because he could swear by no greater, he swear by himself, saying, surely, blessing I will bless thee, and multiplying I will multiply thee; and so, after he had patiently endured, he obtained the promise.

For men verily swear by the greater: and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath; that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge, to lay hold upon the hope set before us. Observe the promise, and the oath of God to Abraham, is a ground for strong consolation to christians, and how can this be if they are under an entirely different covenant?

(To be continued.)

GENERAL ASSOCIATION OF CONNECTICUT.

REPORT OF THE STATE OF RELIGION.

The intelligence which has been communicated to the Association is such as to impress us with the truth, that we live in an interesting period—a period in which a great moral conflict exists, and is every year enlisting new energies.

On the one hand, we see a boldness in vice: what civil authority could once do for the outward respect of the Sabbath, for the suppression of intemperance, and for holding in check other vices, it now fails to do.—**Moral influence** is the principal barrier that can be reared; so that our only hope, under God, is in the firm, united, decisive efforts of the friends of God and good order.

On the other hand, we see this moral influence in the community strengthening. The progress of intemperance, which once seemed beyond control, is beginning to receive a check. In many places, the important discovery has been made, by actual experiment, that union and decision among the virtuous part of community, in discountenancing the use of ardent spirits, is effectual to check its progress, to guard the rising generation against it, and to diminish very greatly its numerous attendant evils. To the profanation of the Sabbath, also, the public mind is awaking. And, though many bid defiance, the strength and influence of society, if aroused and combined, is yet sufficiently wholesome and powerful for the mastery. We rejoice to see this beginning to manifest itself. The conflict may be long and mighty, but union and effort on the part of the good are sure to prevail. We rejoice to see the line of demarcation between truth and error, virtue and vice, the friends and the enemies of the gospel, growing plainer and broader. It is one of the interesting signs of the times, that vice and error, in their bold advances, are exciting those on the Lord's side to prayer, and new zeal, and such systematic efforts as must succeed, if faithfully prosecuted, because supported by the word of God.

Our churches and congregations generally were never more united and prosperous. Things not meant for good are evidently working for good; the attendance on public worship, the disposition to build up and support the institutions of the gospel, the increasing interest taken in the various benevolent operations of the day, the distribution of Bibles and Tracts, are so many proofs that God is in the midst of us, and will be our defence.

With gratitude to the Great Head of the church we recognize a growing affection, not only among the individual members, but among the churches and the ministers. A strong bond of union is felt; a coincidence of feeling, and sentiment, and effort is increasing; and we trust the time is not far distant, when these churches shall

feel such a common interest, that our Domestic Missionary Society shall not want means to furnish every feeble congregation with the stated ministration of the gospel. That Society is doing what it can—the good it is doing cannot be told till the great day.

The rapidly growing interest in Sabbath Schools and Bible Classes, those mighty engines of good to the rising generation and to the kingdom of Christ, presents a cheering prospect. Here wisdom is laying her foundations, and hewing out her seven pillars for a glorious superstructure. These means God is blessing for the revival of his work, for the right training of our youth, and for bringing many of them into his service and kingdom.

The Monthly Concert of Prayer is generally attended with increasing interest; which is no inconsiderable omen of good to the missionary enterprise. The formation of Bible, Tract, Education, and Missionary Associations—the various and multiplied contributions for increasing the light at home, and diffusing it abroad through the earth, tell what is embodied in our churches.

Revivals of religion the year past have been multiplied. Throughout Litchfield North Association, "God has poured out of his Spirit." In several of the congregations, the work has been great. Hundreds have found mercy. The churches have put on their beautiful garments. Love, peace, joy in the Holy Ghost, mark their intercourse, and show forth the power of godliness.

In Litchfield South, many of the churches are cheered with the returning presence of God, and the conversion of sinners to Christ. In Middlesex Association, seven churches have been blessed with special revival. In Hartford North, the spirit has been shed copiously on eight of the churches; and more than four hundred have already been added to their number. Five churches have extensively shared in the same blessing in Hartford South; four to considerable extent in Fairfield East; one eminently in Fairfield West; several in New-Haven East; and in all the District Associations, more or less of the churches have rejoiced in the special work of the Holy Spirit. In many of them the work is at this time in its most interesting progress. Who can tell the joy in the presence of the angels of God, over these churches! An accession has been made to the kingdom of his Son, and to the glory of his grace, which we would humbly and thankfully acknowledge.

The report from the General Assembly of the Presbyterian Church is highly gratifying. The extensive revivals at the South and West form a memorable era in their history. We hope they are but the beginning of a glorious day. We have watched their progress with interest. They present an animating prospect of the future glory of Christ—they take hold on the millennium, by sanctifying the talents and influence of those rising seminaries of learning, and raising up many to make glad the wilderness.

From the churches in Massachusetts, we have the most gratifying intelligence. The God of their forefathers is in the midst of them by his Holy Spirit. Revivals, such as awaken the fear and enmity of error, have been multiplied. Boston is a favored city. Piety and truth are taking deep root. All its Evangelical churches have the blessing of the Holy Spirit; and power and influence there, and in the vicinity, are finding their proper channels. In Berkshire County, revivals have been extensive, powerful, and of a most interesting character. It is also pleasant to learn, that the decisive efforts which are made against the use of ardent spirits, are fast elevating the tone of morality.

No report has been received from Rhode Island.

From New Hampshire and Vermont, though called to sympathize with our brethren there over the many waste places, the feeble congregations, and the prevalence of irreligion, we receive such intelligence as calls for gratitude to God. There, too, the people of God and the lovers of good order are systematizing and concentrating their efforts to resist the deadly sin of intemperance, to assert the sanctity of the Sabbath, and to train the rising generation in the knowledge of the Bible. And there, too, the Holy Ghost has shed his influence in copious measures, beautifying their churches, and sanctifying the hearts and talents of their colleges and academies, that their waste places may be furnished with preachers of righteousness.

The revivals in the colleges are worthy of special notice. Yale, Amherst, Williams', Dartmouth, Middlebury, Burlington, Union, and Athens, have been blessed with

revivals, the consequence of which must be highly propitious to the kingdom of Christ.

We have cause to thank God and take courage. Few years have been marked with such signal tokens of good to Zion. In the midst of us, and on all sides, God's glorious building has been rising. Many, many, a lively stone has been added, to the praise of the riches of his grace.

We are reminded of the little time we have to labor in this good cause, by the death of several of our venerable fathers, and beloved brethren, during the year now past. Soon shall we be numbered with them. But while we live, it shall be for Christ—to him, his church, our toils and cares be given.

FOURTH OF JULY.

The anniversary of our Country's freedom is again approaching—and our Countrymen, as usual, throughout its various latitudes, are making as various preparations for its celebration. Some of them, perhaps—those whose business is sober, honest industry, are pursuing their avocations with the more alacrity, at the approach of a festival which forcibly calls to mind their happy, enviable lot; and endeavouring to earn a little time for rational relaxation on that day. Others of a different temperament, who think it becoming to feel a little hostile, and be a little boisterous, on such an occasion, are rubbing up their ordnance and preparing their cartridges. Some are planning sumptuous dinners—some have plumed their fancies and are looking abroad for fine conceits, wherewithal to deck an oration or a toast. Many are bountifully recruiting their stores of rum, and whiskey, and brandy, and all the poisonous train,—while many more, their supporters and victims, are laying by their earnings for a carousal on some festival, they know not what, that comes but once a year. Such we know are the employments of some—others we trust are better engaged.

Does it not become a rational, christian public, who pretend to be solicitous after their duty in other things, to enquire, whether we are solemnizing this birth-day of our being, in a becoming and grateful manner? We acknowledge in our daily aspirations to the Father of all mercies, that we are a favoured and peculiar people; we boast in our daily conversation, public and private, that we have reared and are prospering under a civil constitution which is an anomaly in the history of nations—and is it a matter of no importance how the birth-day of our liberties is commemorated? At least, is it not of some moment that it be not desecrated and disgraced?

Now so far as it may be subservient to the fostering a spirit of national pride and honour, a little of this military "pomp and circumstance" customary on such occasions, may, certainly, not be without its use—such as the display of our flag, or the discharge of cannon, where the presence of batteries, or armed vessels may render it safe and convenient.

These symbols of prowess and independence which are calculated to associate with them, thoughts and resolutions becoming the memories of our glorious ancestors, are certainly, until war shall cease to be the last resort of nations, not without their use; nor unbecoming such an occasion, when properly tempered. But may be a little self-examination, a careful retrospect of the pages of our history, may convince us that a little fasting and humiliation, as well as pride and exultation, would be becoming. And may be such a retrospect could instruct us, that another benefactor than our illustrious fathers, has a claim on our hearts and recollections. To whom attributed they the strength of their right arm?—To whom ascribed they the glory of their victories? Let us not forget this,

while we treasure their other bright examples—to give the praise and glory to the God of battles.

If there be any emotions more becoming the heart on this day than any other, they are certainly those of gratitude and thanksgiving to our God, and the God of our fathers, who has brought us out of our struggle, free and independent, and built us up, happy in ourselves, and the admiration of nations. And if there be any thing in the recurrence of this event calculated to loosen the grasp of selfishness, and open the hand and the heart to beneficence, there are those who deserve from our hands a remembrance. O! let us not forget in the "joy of our pride," the lot of the stranger whom we have wronged, and in whose heart the song of our joy is taunting and mockery! Let us not think to propitiate the God of our freedom, until we can approach with clear hands his shrine. If there be any excesses of money, of kind offices, of philanthropic feeling, set apart for this festival of freedom, O! bestow them on the enthralled and injured African.

The African Colonization Society presents its claims on *every feeling man*, with propriety on this day. Let its claim be listened to, and its object be remembered—and the holy spirit of liberty will have been better fostered than by the libations of wine, or sumptuous dinners, or costly ceremonies; and the heart be left with the solace of a good deed, which none of them could have purchased.

NORTH CONSOCIATION OF LITCHFIELD COUNTY.

To the Editor of the Connecticut Observer:

DEAR SIR.—I have just returned from the annual meeting of the North Association of Litchfield County. Never did I attend so interesting a meeting of this Association before. The usual complaint of prevailing coldness and indifference on the subject of religion, among our congregations, not a single brother present had occasion to make. A spirit of revival, which may be defined to be an unusual spirit of piety and brotherly love, appeared to animate every heart present, and was manifest in all the prayers and deliberations of the body. The following is a copy of their report on the state of religion.

"The Committee on the state of religion and of the churches, within our bounds, beg leave to present the following report.

"The Association embraces within its limits 19 churches, 18 of which have at present settled pastors. Since the last annual report one pastor has been removed by death, one dismissed from his pastoral charge, and two settled. The additions to our respective churches during the year, amount in all, it is estimated, from 75 to 100.

"The present state of things among us, in a moral and religious respect, is truly interesting and animating to the heart that loves the cause of Zion. The shower of divine grace which has been poured out on the region north of us, has extended also to us, and several of our churches have already shared largely in its refreshing influence. In Salisbury, Sharon, North Canaan, South Canaan, and Norfolk, there has been for about two months past, that degree of religious excitement which is usually denominated "a revival;" and in each of these places the work of grace appears to be now in a progressive state. The churches of Winsted, New Hartford, Goshen, North Cornwall, and Kent, where a few weeks since no unusual attention to

religion existed, are now enjoying incipient revivals of very encouraging promise. The churches of Winchester, Torrington, Torringford, Ellsworth South Cornwall, and Warren, the Spirit of God is likewise awakening from their moral apathy, imparting to them the animating prospect of an approaching revival. The church in Colebrook has been in this state of religious excitement for several months past. It may be asserted without exaggeration, that in every church and congregation within our limits—with perhaps a single exception—there is at present an unusually interesting state of religious feeling. At Canton, where a revival has recently commenced, the Lord is now pouring out his Spirit in copious effusions. The place itself appears to be rendered solemn by the special presence of the Almighty.

"The effects of this revival among us, which including our whole limits, is yet only in its incipient stage, are in a high degree interesting and cheering to the benevolent heart. Difficulties in our churches, many of them of long standing, have been happily removed; animosities among brethren, in almost every case where they have existed, have been subdued by the melting influences of the Divine Spirit; back sliding Christians have been restored, and with confessions and tears have resumed the long neglected duties of religion; sinners of the most hardened and unpromising character have been made to feel the subduing power of divine grace; and between three and four hundred, it is hoped, have been already rescued by the Spirit of God from the dominion and condemnation of sin. The work is the Lord's, and to him be all the glory.

"The Committee further report, that Sabbath Schools are universally established among us, and are from year to year continuing to increase, in respect to numbers, interest, and prospect of usefulness; that the progress of intemperance appears to be receiving a salutary check from the present excitement of public attention on this subject, and from the example of "entire abstinence" which the conscientious members of our churches are in some instances beginning to set before the community; and that the tone of moral feeling generally is happily rising."

Sharon, June 13th, 1827.

OPINION OF THE ONEIDA PRESBYTERY.

The opinion of this Presbytery, respecting certain things of a prudential nature, was expressed in a late meeting, after a full and free discussion, with only two dissenting voices, in the following manner:—

1. Presbytery duly appreciate the motives of the Rev. Asahel Nettleton, in the solicitude he has manifested in his communication for the present welfare and future prosperity of the church.

2. Presbytery consider it improper for any member of our body, or of our churches, to appoint any meetings in the congregations of ministers, or to introduce any measures to promote or conduct revivals of religion, without the approbation of said minister; or in vacant congregations, contrary to the known wishes of the officers of the church.

3. Presbytery have no evidence that any member of their body has offended in this particular.

4. Presbytery consider it wrong to preach any truths of the Gospel for the purpose of exciting the angry passions of sinners; That it is desirable to avoid this, so far as it is compatible with a faithful declaration of the whole counsel of God.

5. Presbytery are of opinion that preaching and talking much about opposition, is an evil which ought to be studiously guarded against.

6. Presbytery are of opinion, that praying by both sexes in promiscuous assemblies is liable to abuse, and ought not to be admitted except in social circles; and some of our brethren doubt the propriety of females praying in the presence of males.

7. Praying for persons by name, Presbytery consider ought to be ordinarily confined in the same manner, except in cases where persons request the prayers of the church; and in all cases should be done with great circumspection and tenderness.

8. Presbytery would also say, that while they wish to cherish and exercise kind feelings towards their brethren in the ministry, far and near, and towards all mankind; and while they wish to put a charitable construction on their conduct; yet they do feel that the reports of the enemies of this revival, and others who have not been in the best situation to judge of its character, have been received and circulated with too much eagerness, and without due caution; and Presbytery are decidedly of opinion, that had our brethren abroad written directly to us as a body, or to us as individuals, instead of writing and complaining of us to others, that many misapprehensions might have been prevented.

Extract from the minutes of Presbytery of Oneida, at their sessions at Utica, March 8, 1827.

[West. Rec.

NORFOLK CONFERENCE, Ms.

The Boston Recorder & Telegraph gives an account of an interesting meeting of the Pastors and Delegates of the Churches within the bounds of the *Norfolk Association*, together with a delegation from the *Suffolk Conference*, held agreeably to previous arrangements, at the Rev. Dr. Codman's meeting-house in Dorchester, on Thursday, 14th inst.

The object of the meeting was, to learn the religious state of the churches—to stir up the minds of the brethren, and excite them to increased exertion for the promotion of vital piety—and to make arrangements for similar meetings in future, if it should be deemed expedient.

In the twelve churches connected in the Conference, as nearly as could be ascertained, there are 1465 communicants, of which but 46 have been added the past year. Bible classes are formed in all the societies except two or three, and the number of youth who attend them is between four and five hundred. In the Sabbath Schools, there are nearly 1200 children, and 200 teachers. The largest schools are in Dorchester and Easton—the former containing 175, the latter 150 children. The interesting fact was stated by a member of the delegation from one of the churches, that of the children who attended the Sabbath School under his superintendence in 1819, twenty-one had since become hopefully pious, while, as far as he could learn, not a child of the same age, who neglected the Sabbath School, had yet

been made a subject of divine grace. In another instance, it was stated that 20 Sabbath School children attended an inquiry meeting, and half of them are regarded as born again.

In some of these churches, there is a special attention at the present moment. Dorchester has enjoyed the decided tokens of God's presence since February; for some months the number of inquirers has been sixty or seventy; twenty-two now stand propounded for admission to the church. In Milton, the state of religious feeling is decidedly encouraging; and of twenty who attend inquiry meetings, ten or twelve it is hoped have submitted to God. In Weymouth, north parish, and in both parishes in Randolph, there is increasing attention; and besides several instances of anxious inquiry, there have been some cases of recent conversion. But in the state of the greater part of the churches at this moment, there is little occasion either for gratulation or hope. In the promises of God, and in the signs of the times, there is broad and firm ground for encouragement—but here alone. In all the churches, many are asleep—of whom it is to be feared some will not awake till the trump of God shall summon them to give an account of their stewardship. And it must be told with gratitude and praise, that in nearly all the churches, some individuals are trimming their lamps, and girding up their loins to go forth and meet the King of Glory on his way to victory and renown. Perhaps there are few sections of the church, where the means of grace are more regularly and abundantly enjoyed—nor where more liberal contributions are made to the various objects of Christian benevolence. It might be added too, that there is a prevailing spirit of harmony in religious principle, and feeling, and action, which is of auspicious omen, and which is rather strengthened than weakened by the untiring efforts of those who deny the Lord that bought them. But while this fact is stated, as a just occasion of gratitude and praise to the Great Head of the church, we cannot forbear to say, that the future safety and prosperity of these churches depends on the effusions of the Holy Spirit—and that without a general and powerful revival of religion, it may be expected that not many years will pass away before the vortex of error will so far widen, as to swallow them up, with all the precious memorial of the piety of our pilgrim fathers, they now embosom.

The warm fraternal feeling that was manifested at the meeting of the 14th inst.—the spirit of prayer and supplication which seemed to be poured out—the solemn sense of dependence on God, which expressed itself in the whole of the services, and the pledges given at the table of the Lord, of the fresh consecration of every power to the upbuilding of Zion—warrant a strong hope that a season of general revival is at hand, and that these churches, after having sat so long in the dust, will arise and shine, the glory of the Lord resting upon them, and hear from a thousand tongues the exclamation, “who are these that fly as clouds and as doves to their windows.”

MASSACHUSETTS MEDICAL SOCIETY.

At the annual meeting of the Fellows of this Society convened from all parts of the commonwealth, the following preamble and resolutions

were adopted with great unanimity and ordered to be printed. All the resolutions, with one exception only, passed *nemine contradicente*.

Whereas,—There is reason to believe that the habitual and intemperate use of ardent spirits is often the consequence of an opinion that such liquids contribute to the health of man,—and

Whereas,—It seems to be a duty peculiarly belonging to this Society to oppose and correct so insidious an error;

Therefore, *Resolved*, 1st, That in the opinion of this Society, the constant use of ardent spirits is not a source of strength and vigour, but that it is generally productive of weakness and disease.

Resolved 2dly, That this Society agree to discourage the use of ardent spirits as much as lies in their power; and for this purpose, to discontinue the employment of spirituous preparations of medicine whenever they can find substitutes; and when compelled to use them for any great length of time, to warn the patient of the danger of forming an unconquerable and fatal habit.

Resolved, 3dly, That the excessive and constant use of wine is, in the opinion of this Society, a cause of many diseases; and that though it is useful in some of them, as in the stage of weakness in fever, its use in those cases are often carried too far and continued too long.

Resolved, 4thly, That in the opinion of this Society, the most salutary drink for the general use of man is water; and that even this pure liquid must be employed in a rational and discreet manner, especially in hot weather; and that if we were called on to recommend some drink of a more stimulative quality, we should advise the use of malt liquors.

Resolved, lastly, That this Society will use the skill of its members, in ascertaining the best modes of preventing and of curing the habit of intemperance; and that for this purpose, a premium of Fifty Dollars shall be offered for the best dissertation on the subject; which after being approved by the Councillors, shall be read at the next annual meeting of the Society and afterwards printed; and that the authors be requested to point out the circumstances in which an abandonment of the habitual use of stimulating drinks, is dangerous, and also the effects of the use of wine and ardent spirits on the different organs of the animal economy.

To carry into effect the last resolution, the subscriber gives notice, that the Councillors have directed that all dissertations must be sent to him, post paid, on or before the first of March 1828, and that each must be accompanied by a sealed paper containing the name of the author; and the premium will be paid to the successful candidate in money or by a medal, or a piece of plate at his option.

GEO. HAYWARD,
Recording Secretary of the Mass. Medical Society.
Boston, June 9th, 1827.

Obituary.

DIED—In this city, on the 19th inst. Mr. James Bradley, aged 38.

At Columbia, Mr. Nelson Fuller, aged 23, son of Dr. Silas Fuller, and lately a member of the junior class in Yale College.

At Oxford, Mr. Wells Judson, aged 72.

At Meriden, Miss Sally Achmet, aged 29.

Poetry.

BY THE RIVERS OF BABYLON WE SAT DOWN AND WEPT.

We sat down and wept by the waters
Of Babylon, and thought of the day
When our foe, in the hue of his slaughter,
Made Salem's high places his prey;
And ye, oh her desolate daughters!
Were scattered all weeping away.

While sadly we gazed on the river
Which roll'd on in freedom below,
They demanded the song; but, oh never
That triumph the stranger shall know!
May this right hand be withered for ever,
Ere it string our high harp for the foe!

On the willow that harp is suspended,
Oh Salem! its sound should be free;
And the hour when thy glories were ended
But left me that token of thee;
And ne'er shall its soft tones be blended
With the voice of the spoiler by me!

PROMOTION OF TEMPERANCE.

On Friday evening, of last week, a very respectable number of the citizens of New Haven convened at the Centre Church, for the purpose of uniting their efforts with philanthropists in various parts of our country, in putting a stop to the ravages of Intemperance, which is spread over the land. The Rev. President Day being called to the chair, statements and considerations were laid before the meeting, by the Rev. Mr. Hewitt, which were calculated to arouse the wise and the foolish who have been sleeping together over this momentous subject, this "contagion that" staggereth "in darkness and wasteth at noon-day." A Committee was appointed to devise measures to be reported at a subsequent meeting, which shall unite and guide the energies of this community.

On the Sabbath preceding the meeting, Mr. Hewitt preached in two of our Churches on the subject of intemperance. The light in which it was placed before us has, we believe opened the eyes of some of our conscientious wholesale and retail dealers in spirituous liquors. We hope conscience will do its perfect work, as in the following

NOBLE EXAMPLE.

A few evenings since, says the N. Y. Spectator, when Mr. H. was preaching on the subject of intemperance, a conscientious country merchant, seeing the church open went in and heard the discourse. The next morning, the merchant told a friend in the city, that he had never listened to a discourse with such feelings of self-reproach. I have, said he, long been in the practice of vending liquors by retail. I sold the last year, no less than five hogsheads in this way; and I now see that I have contributed to the injury of many of my neighbours. It was my intention to carry home other hogsheads of liquor, at this time, but I now solemnly resolve that I will not carry a single gill of this

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